

THE CHRISTIAN CENTURY

Vol. XXXIV

January 11, 1917

Number 2

**Professor Herbert L. Willett
begins in this issue a series
of Twenty Articles on
The Bible**

JAN 29 1917

CHICAGO

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The Christian Century
Chicago

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

JANUARY 11, 1917

Number 2

The Disciple College

WE ARE PROUD OF THE COLLEGES OF THE DISCIPLES.

The children of the faculty homes in one of our leading schools talk of the things they will do when the college is "standardized." It is the word they hear every day around the family table. There is a mighty passion for educational standards in the minds of our leading educators today. It has been helped by the work of the Men and Millions Movement, but it never could have been at all, had it not been for the kind of men who in recent years have gone to our colleges to teach.

The teachers of the old days had a nobility all their own. The sacrifices they made eclipse the sacrifices of our pioneer ministers in some instances. Their loyalty led them to decline leading positions in prosperous schools and remain in some institution where the salary check was often slow and where they often donated part of the annual stipend.

These modern teachers in these schools have made their great sacrifices in their preparation days. They have remained in universities until in all good conscience they might go to the college class room and face the eager young students with an inner assurance that they were prepared to lead these young minds into the possession of the best of our modern learning. These new teachers cannot excel the old in loyalty, but they are far and away better prepared than any we have ever had.

* *

Why do Disciples have colleges? The state universities have grown to be powerful institutions. Many youth from Disciples' homes are in these institutions. There are schools of the Christian denominations which have endowment and equipment for high grade educational work.

More young people than ever before are getting an education. It may be that here and there is an institution that is unduly competitive and is not needed. For the most part America needs her colleges as well as her universities.

Educational leaders do not hesitate to say that we need our small schools as well as our large ones. Not all the best things in education come in the big crowd. Some relatively small schools have alumni lists in which it is apparent the institution has brought an unusual percentage of men to eminence and usefulness in public life. The big educational values are not all to be found in the big schools.

We know now that education is not a matter of mere apparatus or of endowment or of buildings. It is certainly not a matter of the size of the student body. A student body is a social unit. What happens on the campus is of almost equal importance with the things that happen in the class room. There is a training in loyalties. There is a freedom of discussion. In the case

of a church college there is a religious atmosphere which pervades everything in the community.

Religion is a spirit, and cannot be taught in a formal sense. It is useful to present the intellectual phases of religion in classes, but the religious attitude is one which comes through contact with a religious community. There is an apostolic succession of grace which comes not with the laying on of hands, but by the contact of soul with soul. It is in this fundamental sense that we insist that colleges of the Disciples have been the best friends of our religious life. They presented to young people the spectacle of a community which was at once loyal to true learning and devoted to the religion of Jesus Christ.

Without our colleges, there would be no adequate leadership in the building of a thought structure for our religion. Our ministers would come to us lacking in the loyalty which cannot be cultivated easily anywhere else than on the campus of Christian college. An examination of the history of our great lay leaders of today shows that we have gotten these men from Disciples' schools. Their efficiency in religious work is the product of an educational process.

The Disciple mind has apprehended religion peculiarly on the intellectual side. It was no accident that Alexander Campbell made the founding of Bethany college his first great service to religion. We cannot continue to develop true to type unless the educational ideal, the intellectual attitude in religion, is prominent in our program.

Our colleges are still far from the goal of twentieth century standards in education. Though they have improved so wonderfully in a few years, the standards in the whole educational field have moved up.

* *

The educational duty of the Disciples may be expressed in concrete terms as being first that of providing adequate endowment for our schools. Education supported by tuition money is a thing of the past. We know now that it takes big endowments to provide young people with the best.

The Disciples have not only a financial obligation, but a human one as well. Loyalty to our schools should lead more of our families to send their sons and daughters to these institutions. We can be assured that in almost every instance they will come back to us with their religious life broadened and deepened. In any other atmosphere they might be lost to interests that are very dear to us. In a college of the Disciples they will be taught to the full rounded development of personality that will qualify them to take in their hands the future of our movement and direct it toward big and useful ends.

The colleges and the churches should join hands. Their interests are mutual. They are yoke-mates in establishing the kingdom of Christ.

EDITORIAL

RELIGION FOR THE TIMES

WE HAVE lived a long time since the great war began. In a time like this changes come that are rapid and revolutionary in character. There are so many things that are being affected daily by the events of world history.

The fate of democracy hangs in the balance. The war may leave the world with a conviction that a nation must give up its democracy in the interests of efficiency. All the warring nations have sacrificed much of liberty for the sake of an effective campaign. On the other hand, if the war results in a draw, war will be discredited as a means of settling national disputes and the statesmanship which initiated the war will be repudiated.

The war is putting a tremendous strain upon the nerves, and after it is over there will be thousands of men who will never be thoroughly careful thinkers again. The war is putting a premium upon the emotions. This will doubtless reveal itself in days to come in the changes that will occur both in literature and religion.

What kind of religious life will follow the war? Will the brutality of it drive men into atheism and despair? Will we have, on the other hand, a revival of the older emotional evangelism? Will we have a religion which will find a new passion for social uplift, or will it be a religion of individualism?

Nearly everybody peers into the future and sees what he wishes to see. It is a time of great uncertainty.

Meanwhile we have opportunity to put forward our conceptions of a modern and spiritually satisfying religion. It is no time for any man to hide his religious light under a bushel. Just as the revolution in China gave the missionaries their chance, even so the breaking of the social crust by the war will result in new opportunities for us. Every loyal follower of Jesus has the duty to testify to the light which is in him.

HELPING CLEAN UP POLITICS

THE church men of Indianapolis did a good job in November in co-operating with the sheriff in providing the city with an honest election. It was an open secret that the saloons and the owners of the under-world dives were working together to defeat the sheriff and the prosecuting attorney.

A meeting of the ministers was held and they induced business and professional men of high repute to be sworn in as deputy sheriffs to watch all the polls where there was likely to be corruption. These men patrolled the city to see that the saloons were closed. The day before election the newspapers gave much publicity to the work of the church men, and as a result the under-world was intimidated. They remembered the prosecutions that had followed the previous election and only three arrests were made in the entire city.

After the election was over, the newspapers and the entire city expressed appreciation of the activities of the Christian laymen.

The movement was initiated by Secretary M. C. Pearson of the Federation of Churches.

The way of the reforming official is not a pathway strewn with roses. Dr. Wheeler, a physician, who was elected as sheriff of Sangamon county, Illinois, has been cleaning up Springfield. He has had his life threatened repeatedly.

It may not always be by direct action that the church helps to clean up the foul spots in our political system. It is fundamentally by creating a conscience on citizenship. There is a peculiar obligation in a democracy for the Christian to carry his Christian idealism into his service to the state. America needs few things more than a Christian conscience operating throughout her political system.

ARE THEY PREPARED?

THE call for preachers for pastorless churches continues. All denominations are feeling the lack of a competent supply, but perhaps the Disciples are somewhat less adequately provided than any other of the leading religious bodies.

There are hundreds of our churches which have no minister who can devote himself with anything like regularity to his pastoral vocation. This is because so many of the congregations have to content themselves with the partial services of men who do other things through the week and preach on Sunday.

The lack of a competent supply of ministers makes this partial service the only alternative to nothing.

More than this, a considerable proportion of the ministers who devote all their time to the pastoral task are but indifferently prepared educationally for their work.

Professor A. W. Taylor of Christian Bible College, Columbia, Mo., recently made a careful survey of the conditions obtaining among the ministers of the Disciples of Christ.

He found that the total supply of ministers to care for the eight or nine thousand churches, with a membership of a million or more is just about five thousand.

He found that of this number only two thousand two hundred and fifty, or about forty-five per cent, are college graduates. And this, too, in an age when a college education is increasingly taken for granted as essential to any adequate preparation for Christian leadership.

He found that about fifteen hundred of our ministers have completed only a portion of any college course, and have never graduated. While sixteen hundred have never even attended any college, and more than half of these have never been in attendance in a high school.

How much of the recent decline in numbers among the Disciples and the ineffectiveness of many of the churches as measured by modern standards is accounted for by this lack of prepared leaders?

The Christian bodies around us are putting renewed stress upon the competent training of their ministers in graduate institutions. In several denominations no man is admitted to the ministry who has not graduated from a college, and in addition taken a course in a theological seminary of approved standing.

In ever increasing numbers our own churches are demanding the same preparation of the men they select as their ministers. Only in this manner, with rare exceptions, can they obtain the leadership the times demand.

Professor Taylor found that the total number of our ministers who, in addition to the ordinary college course, have taken graduate studies in a recognized institution is about four hundred, or not more than eight per cent of even the insufficient numbers we have.

In these facts one can easily discern the reason for the urgent plea made by our Board of Education that

the cause of ministerial education be given its rightful place on Education Sunday, and offerings worthy of the cause be taken to aid young men and women to prepare adequately for the ministry, the mission field, and other forms of specialized Christian service.

RELIGION AND LIFE

THE peculiar demand which our age makes upon religion is that it shall be related to life. There have been many things in the past which have not been very closely connected with human welfare which have called themselves religious.

Ritual is not always connected with vital human interests. A ritual that is an adequate expression of deep ethical and spiritual realities may be very useful. A ritual, on the other hand, which is a survival from the past and has no connection with present reality falls justly under the contempt of progressive minded men and women. The wedding ritual in which the woman is given to the bridegroom by her father recalls the old days when woman was property. The burning of candles beside a coffin at a wake is a survival of the custom which was supposed to keep evil spirits away from the dead.

Doctrines may also be entirely artificial and unrelated to human life. The morbid speculation about the Second Coming which characterizes some sects is of this sort. It is not something which affects our conduct of life, except it be in an unfavorable way, by inducing people to defer certain kinds of Christian work for our Lord to do in his Parousia. Arguments about transubstantiation or consubstantiation are matters about which not many of us can get much excited any more.

The religion that men are seeking these days is a religion which helps them. It ought to bring better ethical ideals and it ought to reveal deep spiritual realities. We seek from our religious life something that will aid in the development of social relations.

This pragmatic attitude toward religion finds its justification in the religious position of Jesus. He said, "By their fruits ye shall know them." Religion is to be judged by its influence in actual experience.

FAITH VERSUS FEAR

F EARS of primitive man still survive in the soul of the man of this scientific age. Our abhorrence for a snake is said to be a survival of the time when the chief enemies of the race were the reptilian monsters that inhabited the earth. The primitive man lives in continual fear of evil spirits. We cannot say that modern man has gone very far in the way of eliminating useless and foolish worries.

The man in central Africa is on the lookout for the witch who may throw a spell upon him from which will come sickness and death. The man of the American community lives in terror of the invisible but terrible microbe, which, like the primitive man's evil spirit, ever lurks near to blight and curse.

The fear of poverty is an obsession with some people. Especially as years increase, men and women often are haunted day by day with the thought of approaching want. This is, of course, a survival from the time when people did actually starve to death. Under our present organization of society it is hard for people really to want the necessities of life unless they conceal it as a secret.

It is one of the great boons that religion confers to feel the protecting presence of God about us. The psalm-

ist continually declares his fearlessness in the presence of famine, pestilence and death. He asserts the providence of God never fails, even in the valley of the shadow of death. The truly religious soul finds release from the fear and worry of the natural man. The unseen, which is full of terrors for the pagan, becomes the very guarantee of the safety and peace of life for the Christian.

This life of faith is needed in these days of high tension. Many people are finding it hard to make their adjustments to a rapidly changing order. We need to learn how to take much forethought without having mingled therewith any fear-thought.

METHODISTS AND EVANGELISM

IT WAS probably a surprise to some to see a Methodist stand up and block a plan in the recent convention of the Federal Council at St. Louis to employ a small army of professional evangelists in a big simultaneous evangelistic campaign during the next four years. If the plan had carried, the troubles of the evangelists to get work would have been over for awhile. That it did not carry is no indication that either the Methodists or the Council are not in sympathy with evangelism. It meant simply that there is a new conviction about what works in the recruiting task of the church.

The old-time evangelistic meeting in the hands of a professional evangelist has meant the continuation of types of religious teaching that many self-respecting pastors cannot longer tolerate. It has meant an emotionalism which burns itself out quickly and leaves the church with heavy problems to face which are worse than those of the first condition.

Over against these illusory methods of recruiting the Church is the sound and historically successful method of evangelism by education. Two thousand years of Christian history have not been in vain. In the long run, the Church has found it more worthful to propagate religion by teaching truth than by emotional exhortation.

The danger, however, is that having rejected one method of evangelism, we shall work indifferently and slothfully at another. Apostolic zeal will be needed for any kind of propagation of the faith. We cannot afford to be at ease in Zion in the presence of the spiritual need that faces us on every hand. We should feel ourselves rebuked by those young people who may have gone through our Sunday schools without a desire to become followers of Jesus Christ. Such should warn us that we have not presented divine truth with sufficient diligence or awareness or due urgency.

THE ABUSE OF JOHN BARLEYCORN

THE unpopularity of John Barleycorn grows rather than abates. Politicians who five years ago would have been as meek as lambs in his august presence have grown bold and rebellious against the erstwhile master of the political situation. Mayor William Hale Thompson of Chicago declares that for years whisky has been the debauching thing in municipal politics. Although we have not heard of the mayor declaring himself to be a total abstainer, he does declare that he will break up the crooked connection between the city hall and the saloon.

The magazines were once giving us carefully balanced statements on either side of the liquor question.

If anything, the case of booze was given the more favorable setting. Reputable journals would be found printing articles defending the drinking customs of the world. Now all is changed. John Barleycorn is being tried before the world-jury with scarcely a voice raised in his behalf. There is no attorney for the defense.

The Atlantic Monthly points out that no good life insurance company would any longer accept a man or woman as a risk who was known to be seriously tainted with alcoholism. This is a result of handling all kinds of people and is business, not sentiment.

On every hand there is the indictment of the liquor business for the crime of the world. Collier's Weekly complains because a murderer was sentenced to life imprisonment for killing his wife when dead drunk, while the saloonkeeper and the distiller were allowed to go free. The brutality of living upon the weakness of men has put the liquor dealer in a social class by himself, for the enlightened conscience of the world judges differently now.

With this growing avalanche of opinion, it would seem that "A saloonless nation by 1920" is no mere empty boast of the dry advocates. The time is near at hand when we shall live in a country which has handled its drug menace in the only rational way, by prohibiting its continuance.

PROGRESS ON THE CONGO

REPORTS of our missionaries on the African Congo have the ring of reality these days. The program is one which is transforming life in all of its aspects. It is in such a situation as this that one gets a spectacular

demonstration of the power of the Christian message to transform a social order.

The people of the district have had their language reduced to writing at the hands of the missionaries and they now have sufficient command of the art of writing that they often write each other letters.

The medical service has been of great benefit. The diseases that have long afflicted the people are yielding to the intelligent treatment given by modern science.

The steamboat, the "Oregon," is plying the river. Though the boat is not a rapid one, it has proved of the greatest service in transporting workers and supplies. In the native language it has been called the "Good News."

The missionaries have also introduced the technical arts. It used to be a saying that one was always building a house. Tropical conditions rapidly destroyed such houses as the people built. The missionaries are building houses of brick of native manufacture and are introducing the use of tin in building, which well resists the work of insects.

Nor has the mission failed in its evangelistic work. It is said that 3,500 people have been baptized. With this beginning, there is no reason to doubt that a sufficiently large group of workers could take the whole Congo country for Christ.

It is easier to get quick results with raw heathenism than with more sophisticated peoples like the Chinese. The same thing can be done the world over, however, if we are able to maintain consecrated Christian workers who will work faithfully according to modern missionary practice.

Religion and Its Holy Books

BY HERBERT L. WILLETT

EDITOR'S NOTE: With this article Professor Willett begins a series of some twenty articles on the Bible in the light of modern scholarship and modern life. It is increasingly clear that the currents of religious feeling and thought in our day are moving steadily toward a more intense conflict than has been felt for many generations. In the clash of opinion and interpretation the Bible is destined to be the storm center, at least in the first period of the conflict. Every earnest minded Christian will wish to have his thinking defined with respect to the issues. It is inevitable that the rank and file of churchmen will be compelled to take sides in a degree which has not obtained in previous controversies. This will be no academic contest of scholars, with the great mass of us looking on disinterestedly; for the issues will strike down deep into all men's souls. We have asked Professor Willett to write with his accustomed candor and to deal at close quarters with the problems of the most practical sort. Without doubt these articles, combining scientific scholarship with evangelical reverence, will prove to be not only interesting and enlightening, but profoundly creative of spiritual life in the souls of all who follow them.

THOSE who make a study of human society and its chief interests are of the opinion that easily the most commanding of these interests is religion. This does not imply that it is everywhere so regarded, but that as history tells the story, and world-wide human activities reveal the facts, religion holds the foremost place.

Probably most people are not directly conscious of this fact. A score of other and apparently more vital concerns press in upon life and claim earlier attention. Food is a necessity, and its obtaining has absorbed the efforts of the race since the first adventures of the hunting path and the fishing pool. Mating, love, the sex

impulse, and the desire for children have had their way from the times of cave man, and before. Clothing and shelter, and the development of family life have had their profound significance in the making of society.

Then have spread the social activities, work, tools, industry, herdsmanhip, agriculture, social organization, clan relationships, group interests, seasonal observances, government, chiefs, law, custom, penalties, war, aggression, revenge, armament, discipline, trade, barter, traffic, travel, transportation.

RELIGION UNIVERSAL

These are but suggestions of the long and fascinat-

ing list of human interests that have given movement, form, color and charm to the life of the race. Yet it is not beyond proof that the greatest of the forces that has molded the social order into its many and diverse expressions is religion; the sense of higher forces, awe for the vast uncomprehended powers or beings pictured by the religious imagination, or interpreted by prophets, seers and sybils.

It would not be too much to say that wherever one looks, in any land or any century, there will be found holy men, holy places, holy ceremonies, holy books. If religion is not a universal characteristic of the race, the exceptions make the common experience all the more impressive. It has not always expressed itself in lofty and convincing forms; but the same charge can be made against art and law. We do not despise music because the savage plays upon a reed pipe, nor scorn government because of grafting officials. And religion is not to be judged by its inadequate expressions, but by its noble and inspiring embodiments.

Moreover, there is a direct relationship between the progress of religion toward higher levels and the enlargement of civilization in general. There have been times when men believed that the larger culture was to be hastened by the suppression or destruction of religion as a form of superstition. But these reactions have been of brief duration, and have soon given way to clearer vision of the facts. The race has found that it is a fatal error to seek for the uplands of individual or social experience without the help of religion and its literature.

RELIGION AND LITERATURE

It is well to keep in mind this constant connection of religion and literature through all the centuries. Whenever the reverent spirit has attempted to find a way of access to the higher powers, it has recorded its aspirations in sacred writings. Of these some have survived, and found embodiment in collections that presently became classic to the confessors of the faith. Thus have the holy books of the world been made.

All the important religions have been in some measure related to such bodies of writing. Hinduism has its laws of Manu, its Vedic Hymns and its great epics, like the Ramayana and the Mahabharata, the most popular and authoritative scripture in India.

The teachings of Confucius, probably the most widely revered of all systems of instruction, less a religion than a body of moral precepts, are contained in a collection of classics including the five Webs or Threads, and the Four Books of Confucius and Mencius. These are the standard Scriptures of the Chinese world, which embraces one-quarter of the human race.

Buddhism, sometimes called the Protestantism of India, now almost completely banished from the land of its origin, but the dominant faith of Burmah and Ceylon, and the most aggressive system of religion in China and Japan, has its sacred books, the Pitikas in the Pali tongue, the holy texts that reveal the Eightfold Way.

The Parsees, those interesting and progressive representatives of the religion of Zarathustra, hold at high value the teachings of that Persian reformer, recorded in the Avesta in the Zend language, whose prayers the faithful repeat in the ancient speech no longer current, and by most of them quite unknown save by sound.

Judaism, gathering up its comments upon the Hebrew scriptures, enshrined them in the Talmud, partly explana-

tion and partly tradition, an amazing composite of fact and fiction, the holy book of the rabbinical schools.

Mohammed, the prophet of Mecca, wrote his meditations and instructions in chapters or suras, and the collection of these, known as the Koran, is the authoritative word of God to the hosts of the Moslem world.

These are but the more important illustrations of the intimate relationship existing between most of the world's faiths and the literatures in which they have found exposition and defense. The list is long.

THE SCRIPTURES OF ISRAEL

In a similar manner the messages of prophets, the institutes of priestly instruction, the philosophic reflections of sages, the hymns of saints and the dreams of apocalypists in Israel were committed to writing, and some of them, age by age, were incorporated in that growing collection of venerated books which Jews call the Scriptures, and Christians the Old Testament.

And just as the Hebrew religion gave birth to its classic Scriptures, the Jewish church produced the Talmud, and the Mohammedan movement voiced itself in the Koran, so Christianity gave to the world a group of writings—epistles, memoirs, instructions, defense and confident hopes—some of which were gathered into a body of documents which we know as the New Testament, and some of which found their place in secondary and apocryphal lists.

In all these instances the relation between the religious movement and its classic literature is intimate. In some cases the writings have priority over the organization with which they are associated, and constitute the foundation on which it rests. This is in large measure true of Confucianism and Islam.

In other and more frequent instances, the outbursting of a new religious impulse has produced alike a body of believers and a literature. This is true of Hinduism, Hebraism, Judaism and Christianity. Sometimes the relations have not been so intimate, as with the Greek and Roman cults, whose influence is felt in their literatures, but which gave rise to no distinctly religious writings. But in general it may be affirmed with emphasis that holy books go hand in hand with organized efforts to attain the holy life.

INSPIRATION AND AUTHORITY

Most of these writings claim some sort of inspiration and authority. In the classic poems of Greece in which the national faith is recognized, the singer conceives himself as inspired by deity to utter his message. The great ethical and religious teachers of antiquity were no less confident that they spoke with authority. Confucius and Socrates taught with assurance. "Thus spake Zarathustra," is a finality with the Parsee. The Koran goes even further. The writings of the Korish merchant on the leaves of the sacred tree were embodied in a book. At first it was sufficient to assert that Mohammed had thus spoken. Later the tradition grew up that the angel Gabriel inspired the words. And at last it came to be the accepted view of orthodox Moslems that the whole was written in heaven and handed down to the prophet by the messengers of Allah.

In the case of the Old Testament there was a similar growth of sentiment regarding the origin and divine character of the books. The prophetic writers conceived it to be their right and duty to gather, revise and correct the utterances of their predecessors in the teaching func-

tion of Israel. In the same spirit the priests of successive generations developed the legal institutes of the nation, in harmony with their advancing conception of their pastors as religious leaders. In fact, all the literature of religion, prophetic, priestly and philosophical, grew up with entire freedom among the Hebrews of the classic period. But when these writings were gathered into a collection by the editors of the Persian and Greek ages, they were invested with a sanctity and authority unknown before, and a portion of the collection, the Torah or Five Books, was insensibly lifted by popular regard not only into the realm of the inspired and inerrable, but the divine. Little by little it was insisted that these writings were prepared in heaven, and mediated to Moses through ranks of angels. It was a far cry from the simplicity and naturalness of the earlier feeling regarding the records of the saints and teachers of Israel to this sublimated conception of a mysterious and unearthly book.

EARLY CHRISTIAN WRITINGS

In the atmosphere of this deep reverence for the Hebrew Scriptures as inspired in a very solemn and far-reaching sense, the writings of the Christian community took form. In contrast with the older and authoritative Scripture, the letters and memoirs produced by the first believers in the gospel were regarded less as inspired utterances than as the prized words of the friends of the Lord. It was only by gradations that the quality of divine inspiration was affirmed of them, and their organization into a formal canon began. No one in the early church thought of imputing to these documents any of the highly theological qualities of inerrancy and verbal sanctity which later centuries developed. It was enough for these first followers of Jesus to find in the apostolic writings the expression of the spirit of the Master, and a trustworthy narrative of His life and teachings.

And what is the value of the claim made by these and the other sacred books of the various nations that they are the inspired and authentic record of the divine will? Is there reality in this belief, or are these high insistencies only the expression of an affectionate reverence for books that have become classic and precious? Is there validity in the claim which some writings make that they are the transcript of the divine will? Are there holy books, in any other sense than that some of them have secured the character of sacredness through employment in connection with places and ceremonies held to be holy? And if there is value in the claim, how may one discriminate between the different books of religion? What is the secret of their sanctity?

GOD'S MESSAGES

The answer is not far to seek. All books that have aided in the achievement of higher levels of living for any portion of the race prove themselves by that fact and to that extent to be inbreathed of the divine life, the message of God to the world. The reality of the divine element in the various religions and their sacred books is proved by their character and results. This is the only conclusive test.

Among these writings some are of greater value than others, judged by their influence on the people who have been the subjects of their instruction. Their values are not to be measured by claims they make to inspiration and authority, for all alike insist upon their holy character, and some of the least significant are most urgent

in their pretensions. The truth is only to be discovered by observing their effects upon the lives of their confessors.

Without anticipating in too large a degree the inquiries which are to be made in succeeding studies in this series, it may be said here that judged by this standard, the Bible, particularly the New Testament, rises unique and supreme above every other writing of the centuries. Divested of every dogmatic presupposition, and stripped of every adventitious help such as the church has too often devised for its defense, the Book simply proves itself to be the supreme religious literature of the race, the record of the great ideals and imperatives of the spiritual life.

THE BIBLE'S SUPERIORITY

The Bible demonstrates its superiority to other books of religion by its record of the growth of the sense of worship from primitive and meager beginnings to its supreme embodiment in the life of Jesus.

It is the world's most impressive record of personal faith, sometimes in very imperfect forms, sometimes in fuller expression in the lives of apostles and prophets, and once in complete realization in the character of the Lord.

It is a collection of human books of greatly varying worth, but possessed as a group of a marvelous power to inspire human life with holy purposes.

It is a book of unique authority, incomparably more urgent than any other book in the world. Its authority is not that of rules of conduct or of commands for obedience. Rather does it possess the power of self-evidencing principles of belief and behavior, taught and enforced by the holiest men of history, and by the Master himself.

It is the world's permanent moral and spiritual monitor. With astonishing frankness it reveals the sins to which humanity may descend. With convincing passion it urges the attainment of such holiness and purity as the world has seen realized but once. With supreme confidence it anticipates the embodiment of its ideals in a new spiritual order, attaining slowly but certainly the full measure of Jesus' hopes.

This is the ground of its claim to finality among the holy books of the world. Alike to hostile charges that it is only a collection of religious traditions, and to extravagant claims of inerrancy made on its behalf it remains silent and indifferent. Its vindication is found in its simple fidelity to its great purpose to aid in the creation of a new and diviner humanity. And in the increasing success with which it realizes this purpose, it finds the growing proof of its right to be called the Book of Books, the supreme and inspired literature of the ages, the Word of God.

[The next article of Professor Willett's Series on the Bible will appear next week.—EDITOR.]

Sons of Promise

In every meanest face I see
A perfected humanity.
All men, though brothers of the clod,
Bear promise of the sons of God.

No human ore that does not hold
A precious element of gold;
No heart so blackened and debased
But has for Him some treasure chaste.

—Thomas Curtis Clark.

"The Seventy"

A Study of a Significant Scriptural Principle

By EDGAR DeWITT JONES

JESUS was not primarily an organizer. Not that he was without genius for organization—his work was of another nature. He was a Prophet, an Inspirer, a Savior. We



Rev. Edgar D. Jones

have a record, however, of two organizations that he created: the Twelve Apostles, whom he called and commissioned to be the nucleus of his church; and the Seventy Disciples, whom he sent out to prepare the way for him. The Gospels have much to say about the Twelve; only a little about the Seventy. Matthew, Mark, and Luke—all three—record the calling and sending out of the Twelve. Luke alone tells of the appointment of the Seventy and the charge of Christ to them. The names of the Twelve Apostles are given several times; the Seventy are anonymous.

WHY WERE SEVENTY SENT?

The organization of the Seventy by Jesus, and his sending them out, is an interesting study. Two reasons have been suggested for this sending out of so numerous a body of missionaries. First, the time before his passion was now short, and it was his desire that the message of salvation reach as many as possible. Second, he wished to train his followers to act alone after his departure. It was pioneer work that the Seventy did, it was preparatory and introductory.

Why the number Seventy? It is a significant number in the Scriptures. The family of Jacob that settled in Egypt numbered exactly seventy. Moses chose seventy elders to assist him in his work. There were seventy members of the Jewish Sanhedrin. Moreover, the number seventy to the Jews symbolized the nations of the earth, and this is in accord with Luke's note of universality. At the feast of the tabernacles seventy bullocks were offered upon behalf of the Gentile nations. The selection of seventy, therefore, was symbolical and significant to every devout Jewish mind.

THE PRINCIPLE OF TWO AND TWO

Why go out two and two? It was thus that the Apostles went out.

There are several reasons: companionship, different temperaments, counsel, and sympathy. All through Acts of the Apostles the evangelistic enterprise is represented by heroic couples or pairs: Silas and Timothy, Timothy and Erastus, Euodia and Syntheche, Paul and Barnabas, Judas and Silas, Barnabas and Mark. For a supreme example, witness John and Peter before the Jewish tribunal. Their temperaments were different: Peter was impetuous, John was tender; Peter was practical, John was poetic. Both were bold as lions. They reacted one on the other. They could accomplish together what neither could do separately; and when threatened with death if they should preach any more in the name of Jesus, Peter spoke the brave word for both of them when he said, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye, for we cannot but speak the things that we have seen and heard."

Two and two—common sense is in that plan. The Mormons have always sent out their missionaries two and two, and, thus together, they have taken the Mormon message over plain and mountain, in city and country. In imagination one can see the Seventy going forth in pairs, linked together for the most important of team work. The retiring and diffident with the impetuous and enthusiastic, the timid and shrinking with the bold and courageous; the slow of speech with the voluble; the erratic and peculiar with the level headed and well-balanced; the pensive and the poetic with the practical and alert; behold them going out two and two over hill and through valley, into city and village!

"So when two work together, each for each
Is quick to plan and can the other teach,
But when alone one seeks the best to know
His skill is weaker and his thoughts are slow."

THE PROGRAM OF THE SEVENTY

The Seventy did not go forth without a plan or program. Jesus prescribed the method. They were to go in the spirit of prayer. That was fundamental. They were to pray for laborers, that the Seventy might be multiplied many times over. They were to be courteous, gentlemanly, forbearing, always. They were to be contented with whatever was provided in the homes where they were entertained. They were to make haste. They were to lose no time in formal

salutations which consumed many precious moments. The time was short. They were to bring a message of peace to every household. They were to heal and bless and help, and announce that "the kingdom of God is come nigh you." They were personal representatives of Jesus in so intimate a way that he said of them, "He that heareth you, heareth me, and he that rejecteth you rejecteth me."

Thus the Seventy went out two and two on errands of mercy and to spread the good tidings. They went before him. They were pathfinders of the Lord, and their work was successful. They returned with joy. Evil had been subject to them in the name of Jesus. Wicked spirits fled before the face of these missionaries. They came back strangely elated. Their joy was overflowing, for they had had a part in overcoming evil with good.

THE JOY OF PERSONAL WORK

It is ever so! Intimate personal Christian work assures the most lasting joy the human heart can know. Nothing can take the place of personal service of this high character. There is no substitute for individual work for individuals. In such ministries we save ourselves as we endeavor to save others. Following Jesus ceases to be a figure of speech and becomes instead a glorious reality.

Jesus' caution to the Seventy is worthy of reflection. To their fervid announcement that "even the demons are subject unto us," he responded, "Rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven." Wise counsel is this! The enthusiasm of his followers might fail if it rested solely upon visible results. Be it remembered that there are deserts in the realm of missionary experiences as there are in the enterprises which have to do with things purely material. Rejoice rather in God's approval. Rejoice in the privilege of partnership with him. Rejoice that your names are on the muster roll of heaven as workers for him here, channels for his grace now, vessels meet for the Master's use at any hour of the day or night.

THE EVERY MEMBER CANVASS

The sending out of the Seventy was an enterprise of Jesus that suggests numerous modern methods which may serve the kingdom of God admirably.

The Every Member Canvass is patterned on the plan of the Seventy and its success is phenomenal. The world awaits the awakening that will surely follow when fifty per cent of church members recognize their personal ob-

ligation to Jesus Christ, and proceed to discharge it accordingly. God will follow such evangelism with showers of blessings such as the world has not known since that memorable Pentecost when the church was born.

"They climbed the steep ascent of Heaven
Through peril, toil and pain!
O God, to us may grace be given
To follow in their train."

First Christian Church, Bloomington, Ill.

South American Womanhood

How the Women of the Southern Continent Have Played Their Part in its Conquest and Christianization

By IRENE T. MYERS

FROM some book of Olive Schreiner's, read a long time ago, there comes to me a picture of singular dignity. It is of an African woman—a burden-bearer—



Dr. Irene T. Myers

toiling at the crude planting and grinding for her family, suffering, the prey of brutality and lust, yet silent, and proud that she is not failing to carry her full share in the hard life of her tribe. She shirks nothing, and

since pain is a woman's portion, she respects herself for bearing it.

She has risen before me whenever I have heard or read of the Mexican women—Indians or mestizos—who have gone with the fighting men, on the march, into the camp, into the mountain hiding places, and often into the ranks as soldiers, and have borne their children, and cooked the food, and carried a full share of the life's burden. The life is hideous to us, its demands loathsome, but perhaps these women also can respect themselves in that they do not shirk its pain.

WOMEN AND CONQUEST

And then again I see the Indian women, following with their pack-mules the indistinct trails of the Peruvian sierras, bringing in their heaped-up hampers the fruit and vegetables and grain upon which the cities feed. And this food is the product of their crude planting and tending; and it is they who wait through the hours of the market until all is sold, it may be from the early dawn through the dawning of another day. They too stand square with their world because they have not shirked their burden.

And I remember how, through the more than four centuries since the Spaniard came into the Indian's land, the women of that race have taken a not ignoble part in adjusting the relations between the two.

It was a captive Indian girl who saved Vasco Nuñez de Balboa and his men from massacre, and for that great quest of the sea beyond the mountains. When Francisco Pizarro skirted the Peruvian coast, at the southernmost point of his landing he was cheered and strengthened by the hospitality of an Indian woman, the chief of her tribe. With her attendants she fearlessly came aboard his vessel, examined its new and strange accoutrements, and invited him and his companions to land upon her shore; and when the return visit was being made, with a fine sense of responsibility, she sent unasked some of the principal men of her tribe to remain aboard the vessels as hostages for the white men's safe return; she spread before her guests a tempting banquet under arbors of interwoven flowers and branches; she entertained them with dancing men and maidens; she listened courteously, although without understanding, to Pizarro's announcement of Castile's claim to her land, and in laughing good humor, under his direction, unfurled the royal banner over her own domain.

As old Bernal Diaz would say, when writing in the sixteenth century of the adventures of Cortés and his men, "Under God's will" it was an Indian girl who was one of the "chief instruments used in the conquest of Mexico." Marina was one of twenty girls, given by the Tabascans as a peace offering to Cortés.

"A MAN MOVEMENT"

It is a great comfort to find, if one looks closely into the so-called woman movement of the past and present century, that it is a man movement as well. All along the way that the conquistadores traveled, the Indians proffered their daughters and the Spaniards received them. The standards neither of the red men nor of the white men, nor of the women themselves, were violated. Back in Europe for centuries before, kings and nobles had given their daughters as peace offerings to other kings and nobles; and people of less degree had

bartered theirs with a keen sense of their economic values. Back in the early Hebraic days, even when angels were the guests of Lot, he could offer his daughters to the clamoring men of Sodom.

To say that these things are no longer done would be untrue, but to do them we—men and women alike—must disguise them even to our own souls. Perhaps we may go too fast, or we may go too far in running away from the things that were, but no woman, or man either, can turn seeing eyes upon that past without a shudder, and a breath of thanks that it is no more.

THE PREACHING OF CORTES

Well, Cortés preached to the Indian girls—a sermon doubtless like the others which have been reported to us as sometimes convincing and sometimes not—a sermon that probably dealt with the mysteries of the Trinity. What other theological point could be so important as that to the Spaniard, who, after eight centuries of struggle, had successfully established it in the face of the unitarian Moor! And the girls were duly baptized, and renamed—what a fetich baptism was in those days!—and thus made worthy mates for the Christians. And these were the first Christian women of New Spain.

Doña Marina was a chief's daughter, Diaz says, who from her childhood had been the pride of her father's villages. But he had died, her mother had married a younger man, and together they had secretly sold her, that their possessions might go to the second husband's children. She knew the Aztec and the Yucatec tongues, and soon she knew the Castilian, for it was the speech of Cortés, whom she loved, and whom "it was her pride to serve in all things."

"DONA MARINA"

Serve him she did with unsurpassed loyalty, but she served her own people also, and they loved and trusted her, and called Cortés by her name,

and were accustomed to receive through her interpretation the messages he was powerless to give her himself. Through her he communicated with the representatives of Montezuma, learned of the disaffection of some of the chiefs, gained the Totonacs as guides, as transporters of guns and baggage, as allies in battle, in the building of cities, in the providing of food. It was she who encouraged not only those Indian allies, but the Spaniards also in the desperate battles with the Tlascalans. "Even though she heard every day," says Diaz, "that they were going to kill us and eat our flesh, though she had seen us so hard pressed in the past battles, and now most of us sick and wounded, we never saw weakness in her." As he would say, "After God," they owed to her the conquest.

It was she who learned of the plot of the Cholulans, and made it possible for Cortés to anticipate their plans, overthrow their armies, and march on towards Mexico. It was through her silver speech that he talked with Montezuma, while the cavaliers and Aztec chieftains stood around in respectful silence. What a picture we have! It is a great hall in Montezuma's palace. Outside in the courts the fountains are playing, and crowds of Aztec nobles gather. Within, the ceilings are carved of fragrant woods, the walls are hung with cotton, with skins, with bright-colored feather work, glowing like the

birds and insects and flowers that are its pattern. The smoke of incense is in the air. At the far end of the hall Montezuma is seated. And Cortés discourses to him on the Trinity, the Incarnation and the Atonement, the Creation and the Fall of Man. He invites him to cast away his idols, to embrace the Cross, and doubtless here, as elsewhere, shows the image of the Virgin and Child, through whom alone he can be saved from a terrible doom.

INDIAN WOMEN AS THEOLOGIAN

Marina was "beautiful as a goddess," Camargo the Tlascalan convert and chronicler says, and she undoubtedly adds charm to the picture; but we may be permitted to question how successfully she wrestled with the abstruse doctrines, or interpreted them into a tongue which had for them no fitting vocabulary. And yet there were points of contact. The Aztecs offered human sacrifice to their gods, and themselves banqueted on the body of the victim. Perhaps they could make a further step to the theology of Cortés, in which they learned of the supreme sacrifice of One who was both man and god, and on whose flesh the Christians daily fed in their Communion service. We know that Marina labored zealously to show the God of Cortés as one, and yet as three, but it must have seemed to those simple-minded red men as but the substitution of new gods for old, and justifiable only when the old had

failed them. It is clear that the work of conversion went on most rapidly when the God of Cortés gave him victory, and when they called upon theirs in vain.

But whatever may have been lacking in Marina's interpretation of Christian theology, it is only we of later date who stop to question it. Cortés and his companions did not. And on those long marches from Vera Cruz to Mexico, back and forth, across sandy plains, through hot, choking jungles, over mighty, snow-mantled mountains, Marina passed like Cortés' shadow—faithful, loyal, fearless—persuading, encouraging, warning, explaining.

WHAT OF THE FUTURE?

In Mexico today, in Bolivia, Peru, Ecuador and the north coast republics, the peoples are fundamentally and dominantly Indian; and the blood of those Indian girls, whose fathers brought them as peace offerings all along the trails of the conquistadores, is in the veins of the mixed breeds of men and women out of which the nations are being made. As the waves of revolution, of immigration and of commerce beat upon them, as the gentler influences of schools and of more spiritualizing religion mold them, what will the women become? They are not without a legacy from their Indian mothers that gives great promise for their future.

Transylvania College.

Thoughts for the Passing Years

By LILLIAN GRAY

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heart's-ease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work our mite while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

Social Interpretations

By ALVA W. TAYLOR

Lawless Saloons and Crime

August A. Busch recently made public a statement that lawless saloonkeepers were responsible for the anti-saloon sentiment. The famous federal Judge, Kenesaw M. Landis, sitting recently in East St. Louis, said: "Virtually every case that I have tried here in the last ten days has been



hatched in some lawless saloon in this city." Turning to the mayor and chief of police he said, "Don't you know it is the law to close these saloons on Sundays?" They replied that they were just following a custom. "Custom nothing," said the Judge, "close them or you violate the law yourself," and issued subpoenas for the members of the police board. Then Judge Landis said to the auditors in the court room: "Here are thirty-two saloons confessedly managed by Mr. Busch's company, and they have been steadfastly breaking the law for at least ten years," and added that 90 per cent of the crime in East St. Louis can be traced to lawless saloons.

* * *

Some Good News From Mexico

Back in the seventies when Porfirio Diaz was restoring peace to Mexico with his iron hand there was something of the same demand for interference by Uncle Sam that there is today. General Phil Sheridan was at that time in command of our troops and he warned the government at Washington to pay little attention to the news that came from Mexico across the Rio Grande, declaring that it was colored by border hysteria and American investments. Within five years we will doubtless be regaled with ample stories of how the sinister interests of investment and the hysteria of the border kept the news of this nation bemurked and muddled until the truth of what was happening in Mexico was not known in the United States. Lincoln Steffens, who has won international reputation for keenness of observation and analytical insight, and Professor Rowe of the University of

Pennsylvania, one of the foremost American authorities on Latin-America, have both spent months in Mexico and return to tell the American people that three-fourths of the country is practically at peace, that schools are being opened rapidly and industries are resuming more nearly normal relations than at any time since the revolution broke out six years ago; and they assert, without fear of successful contradiction from the lips of anyone who can read his title clear to non-prejudice, that there is very little trouble of threatening nature except that which Villa is making in the north. We are judging all Mexico by the border, where Villa operates. The eight-hour day has been adopted in most of the states that have industries, a minimum wage of \$1.50 Mexican or 75 cents American has been fixed, the old serfdom on the great haciendas has been broken up, labor has been chartered to organize at will, unused lands have been turned over to the poor to farm without rent, municipal elections have been held and civil authorities replaced the military in the towns and cities, delegates to a constitutional convention have been elected and plans are now being made for the election of both a congress and a president by February.

The Mexican Review asserts with very good proof that the yield of edible foods the past year has been the greatest since the revolution began, and that the government is rapidly organizing affairs for a nor-

mal industrial life. The latest news from Mexico is that Carranza has put an absolute prohibition on bull fighting throughout the length and breadth of the republic, and that he has also prohibited liquor selling over more than half its territory, with a prospect of making the prohibition complete. The vote upon constitutional delegates was the largest popular vote that has ever been cast in a Mexican election, proving that there was more freedom and a more universal franchise than ever before. Most of the great leaders in Mexico are advocating the election of General Carranza, just as did the great colonial leaders advocate that of General Washington, saying that they propose to prove to the world that this revolution is one of patriotism and that they are for General Carranza because he has proved himself to be a real patriot and not a seeker for position.

* * *

How the Laymen's Missionary Movement Has Helped

The Laymen's Missionary Movement has led men into a larger understanding and appreciation of the real significance of the missionary movement. Ten years ago the Christian churches of the United States and Canada were giving \$8,120,725 for foreign missions. Last year they gave \$18,795,000, an advance of \$1,000,000 for every year of existence of the L. M. M. These churches are now giving \$10,000,000 a year more than they did in 1906.

Three Fine Books on Social Service

The Association Press is turning out for Y. M. C. A.'s and groups of men interested in promoting Christian work a very fine series of books which can be used for texts and which are equally valuable for the private library. The three following are of their latest issues:

THE SOCIAL PRINCIPLES OF JESUS, by Walter Rauschenbusch; 198 pages; 50 cents.

Professor Rauschenbusch is the first of living authors upon the social applications of Christianity. His books have been read by the tens of thousands. This fine little volume, printed on thin paper and neatly published, with rounded corners, in a pocket edition, is no exception among his books. Professor Rauschenbusch does not talk about

the "social significance" of Jesus' teaching, but finds that Jesus was directly interested in social ethics, that indeed his entire moral teaching was one that demanded right social relationships. Is there any righteousness that is not a right action towards the other fellow? But Jesus did not attack the social problems of his time as such, and therefore some have stumbled at the claim made for him as a teacher of social righteousness. Professor Rauschenbusch sets these fundamental teachings forth as "social principles" and is happy in his phrasing of the matter. He treats of such themes as the fundamental value of life, the meaning of the Kingdom of God, the application of the laws of friendship to those impersonal relations which bring most

of our social problems today. If we applied Jesus' teaching regarding the duty of every man to be a brother to every other man in the industrial world it would effect a social revolution.

* * *

BOVOLOGY, by H. W. Gibson; 294 pages; \$1.00.

No phase of modern church work is of more interest or importance than that of the boy. Mr. Gibson has made an unusually happy, discerning and readable analysis of boy nature and boy interests, and also put forth an admirable program for winning the lads. Actual statistical investigation discovered that 62 out of every 100 boys between 13 and 16, and 77 out of every 100 between the ages of 17 and 19 quit Sunday School and fail to attend church, and yet this is just the golden age for winning the lad to religion. Such movements as the Y. M. C. A. junior work, the Boy Scouts, etc., have demonstrated the ability of Christian institutions to effectually line him up. If every pastor, Sunday School superintendent, church worker and father would read Mr. Gibson's book the special activities organized in homes and religious institutions to "save the boy" would constitute a new era in organized religious effort.

* * *

MORAL SANITATION, by Ernest R. Groves; 128 pages; 50 cents.

Physical sanitation belongs to the science of preventive medicine. Sociology finds in a changed and bettered environment a moral sanitation or prophylactic. Can science find a field for the application of preventive methods in the inner sources of personal moral action? Prof. Groves finds such a field in the use of Freudian psychology. Freud's work has outrun the field of medicine through finding that many mental abnormalities are the result of moral conflicts; an analysis of these moral conflicts may lead to the discovery of means to prevent them and the adoption of a better moral prophylactic in character training. John Stuart Mill's proposal of a science of "Ethology" has never been as seriously taken as has Auguste Comte's science of sociology. Why should there not be a science of character building as well as of social welfare or health? We have been too much wedded to preaching and pious scolding and exhortation. After explaining the Freudian method the author devotes short but decisive chapters to such subjects as cravings, repentance, happiness, asceticism, conduct and the moral significance of the home and of work.

The Sunday School

Reverence

The Lesson in Today's Life*

By JOHN R. EWERS

Americans have lost the idea of reverence. We call our father "The Old Man"; we caricature the President of the United States; we lack in respect for all those in high office; we write parodies on the most sacred hymns, and twist the sayings of the Bible to suit our light and



flippant spirit. This is an index of a great lack. Impudence, insolence and brazen egotism have risen to the maximum point.

We always feel that there is something fundamentally lacking in one who does not highly honor his father and his mother. Where there is no family pride there is little self-respect. Where there is little self-respect there is little self-control. Where there is little self-control there is nothing for the next generation to be proud of.

Of a piece with this honor for family is the reverence for God. I always think of a great, kingly soul like Gladstone as filled with reverence. Such a noble man could not be light and flippant. It is true that we do not want to make God too distant and unreal. But on the other hand, we do not want to make God a sort of great, soft, indulgent grandmother! "I tremble when I remember that God is just." How should one feel in the presence of Holiness, Justice, Mercy, Power, Wisdom and Love—one who is perfect when we are most imperfect?

"And this one thought of hope and trust
Comes, banishing all care,
As here I lay my brow in dust
And breathe my lowly prayer
That not for heights of victory won
But those I tried to gain
Will come my gracious Lord's 'Well Done'
Like sweet, refreshing rain."

All the choice spirits of the world
have been humble, sincere souls.
One time a man said to Benjamin

*The above article is based upon the International Uniform lesson for January 28, "Reverence of Jesus for His Father's House." Scripture, John 2:13-22.

Franklin: "Why do you always walk with your head down?" To which the wise man replied: "I have always observed that when a head of wheat is heavy with plump grain it hangs down, but when it is empty it sticks straight up!"

The little, pert, dapper, impudent, brazen egotist may have his day—but so does the dog. The world does not build monuments to such, although I know that we all go to the Hotel des Invalides and gaze down on that significantly blood-red sarcophagus of the Little Corsican. Also in Berlin there is a wooden statue of Hindenburg—full of nails. We remember Nero! It is one thing to remember; another to imitate and adore.

There is nothing about reverence that contradicts the upstanding element in a man. We like Browning's man who "never turned his back, but marched breast-forward." But we like to see a man bow his head during prayer. I entered a home to pray with a very sick man the other day; the household was in deep distress; his life was very valuable to a vast community; we knelt. When deep seriousness enters in, we bow the knee. There is a place for stoicism and there is a place for reverence. We like to hear Henley growl in magnificent self-possession and self-confidence, "My head is bloody but unbowed," but it is fearfully pathetic to think of a man blindly, with blood in his eyes, battling on in a pit "black from pole to pole," particularly when he might have a guide and a light.

Beginning in our Sunday Schools, yes, farther back, in our homes, reverence should be instilled: reverence for aged people, reverence for the word of God, reverence for the hymns, reverence for prayers. There is no need for this to be constrained or superficial; it should be a part of essential good-breeding.

Be as brave, red-blooded, upstanding as you may, but all your work is, after all, done under God. Some day we shall learn to say "Our Father." Then his house, his book, his sky, his marvelous work will have our natural, simple, sincere reverence. Our constant attitude toward him will be that of quiet, loving adoration.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Remember the Birthday of Phillips Brooks

Phillips Brooks is thought by many to have been the greatest preacher that ever graced an American pulpit. His birthday is coming to be remembered in Boston churches every year. Not only does old Trinity church, of which he was so long the rector, hold a special service, but there are also memorial meetings at St. Paul's cathedral. This year in the cathedral service there were many clergymen present and there was an eulogy of the great preacher by the Rev. Frederick B. Allen, who was for ten years his assistant. The great preacher would have been eighty-one years old if he had lived.

President of the World's Sunday Schools

The president of the World's Sunday School Association is the Rt. Hon. T. F. Ferens of Hull England. Though he has been a member of parliament for ten years, he goes home at every week end to superintend his own local school in Brunswick Wesleyan Sunday School, which now has a membership of 2,500. He is the chief director of an industrial firm which has a capital of ten millions. He is known for his loyalty to philanthropic and religious work.

Mennonites Are Being Persecuted

The hatreds begotten by the world war are responsible for the persecution of people in the name of religion. Russia is busy rooting everything German out of their country and the Mennonite sect which is of German origin is being compelled to sell all their land to the Russian government at such price as the government will pay. It is probable that conditions will be so intolerable that they will emigrate to the United States or to Canada.

Congregationalists Active in City Missions

The Congregationalists of Chicago are active in city missions. During the past year they have encouraged seven mission churches to build houses of worship which cost from \$12,000 to \$35,000. The society fosters 48 mission points with 52 missionaries in service. The income of the society is \$45,000 for the past year. Dr. R. L. Breed is the new superintendent.

Methodist Reunion Still Pending

The joint commission on unification of the Methodist Episcopal church and the Methodist Episcopal church, South, met in Baltimore during Christmas week and gave a careful study to the problem of the unification of the two bodies. They found that the point on which they were not able to agree was the question of the members of the Methodist Episcopal church of Negro extraction. Southern Methodists do not wish these included in the reunited church. The commission finally agreed to adjourn until next June, when further study will be given to the matters at issue. A call for prayer was sent out by the leaders of the Methodist Episcopal church that the unification might be affected.

Boston Still Wet

Many had hoped that the campaign of Billy Sunday in Boston would have the same effect that it has had in other cities to bring a majority to the dry cause. Instead of the dry vote being larger this year, it fell off by a thousand votes. The Catholics of Boston have not been in agreement with the evangelist, and the religious differences in the community are said to account for the smaller dry vote.

Episcopal Clergyman Called to Cathedral

The Rev. George Craig Stewart, rector of St. Luke's Protestant Episcopal church of Evanston, Ill., has received notice of his election as dean of the Cathedral of the Incarnation, Baltimore. His call has resulted from his pulpit gifts and his success in financing a large building enterprise. He would be expected to lead in the building of a new cathedral in Baltimore. He is now in the east investigating the call. Last summer he was elected the secretary of the World Conference on Faith and Order, but declined the position.

Oldest Congregational Church in America

Each denomination has its cause for local pride and Congregationalists are specially rich in historical feeling. The Congregational church at West Barnstable, Massachusetts, recently celebrated its three hundredth anniversary. In England there is a church with a still longer continuous exist-

ence. The Horningsham church, Wiltshire, England, was organized in 1566.

Congregationalists Work Among Foreigners

The Home missionary operations of the Congregational denomination are taking more account of the stranger within the gates. This denomination is doing some significant work among the Slavic peoples in the east. Rev. J. M. Moya has been appointed Spanish-speaking pastor in the southwest and he works among the Mexican immigrants.

Theological Differences in England

The differences between the various parties in the English church do not grow less with the years. In a book recently published by Dr. Gore, the Bishop of Oxford, there is a statement, "Final moral ruin may involve such a dissolution of personality as carries with it the cessation of personal consciousness." Dr. Inge has called this statement "flatly heretical," though he admits that St. Paul may have held some such view. The Dean of St. Paul's has also insisted that the bishop is a heretic. Inasmuch as the Bishop of Oxford is a leader of the Catholic movement in England, it is really very enjoyable to some to find him championing views that differ from church tradition in any important matter.

Church Has Its Own Settlement

The First Presbyterian Church of Evanston has for a number of years conducted a settlement called Christopher House, on the north side, in the poorer district near Deering. This enterprise has added to the budget of the Evanston organization about \$25,000 per year. It is now proposed that a \$75,000 building be provided for this growing work.

Federate Against Profanity

There seems to be a kind of federation against profanity in Cincinnati in which Jews, Catholics and Protestants are participating. The Protestant Evangelical Alliance and the Hamilton County Federation of Catholic societies have been actively in cooperation.

Our Readers' Opinions

HOW MUCH DO DISCIPLES COUNT?

EDITOR THE CHRISTIAN CENTURY.

Your article in the "Century" for December 28, 1916, "How Much Do the Disciples Count?" is very timely. It calls attention to one of the most interesting delusions that has obsessed the minds of many Disciples and illustrates one of the easiest errors into which one can fall and with the best intentions.

The characteristic error in the Disciples' thinking in regard to their place in the church union movement is beautifully illustrated by Mr. Barnes' letter. As you state in your commentary on the letters, the argument of the Disciples has run thus: At the time of the Campbells, union was anathema; the Campbells wrought for union; at the present time, church union is the desideratum of all forward looking leaders in the Protestant world; therefore, the Campbells and the Disciples have been the great lever by which the change has been wrought. This particularistic explanation of the change in the attitude of the Protestant churches ignores the fact that this great movement for church union has been due to great fundamental social forces, to the reaction of the social nexus in which the churches have their living.

The truth of the matter is, that Disciples have been, and still are, approaching the matter of union from the doctrinal standpoint when it can only come from the living and acting standpoint. We have mumbled the words "union" and "unity," but we have never lived the union life or attempted to. We have given lip service to the name and never had the attitude of union in the practical life of the church community around about our very doorsteps. We have prayed for union with our lips, but refused to work it out with our hands and thus realize our own prayers. We have called upon others to leave their sectarian paths and fulfill the prayer of the Master for unity and have unconsciously remained the most sectarian of all bodies in our local communities. There is serious danger that, with our zeal for doctrinal precision and blind adherence to the abstract concept "union," by failing to recognize the essential necessity of the pragmatic approach to the realization of our end, we shall become an obstacle to church union rather than the fulfillment of our cherished ideal. Church union will come. The real problem for the Disciples is whether they will have their proper part in the mediation of that goal.

Were the letters cited in your article isolated cases, they would occasion no interest. But standing as they do, as the typical expression of the attitudes of the Disciples and other bodies in almost every community where a Disciples church has been established, they are cause for serious searching of hearts on the part of the former. The interesting thing about it is, that our leaders live and die in these various communities and never become cognizant of the fact that in the consciousness of the other religious communions of the city, the Disciples are a denomination and zealously sectarian. The degree of this feeling on the part of the other communions is proportional to the amount of time spent on doctrinal correctness among the Disciples. The thing that constitutes a denomination is not the name or the particular codification of articles of faith, whether written or not, but the fact that a group exists which is acting essentially differ-

ent, which is conscious of the fact that it exists and, above all, that all outsiders are likewise conscious that such group exists. The unwillingness or the inability of the Disciples to grasp this simple truth is provocative of all kinds of false conceptions, not the least amazing of which is our easy assumption of an unwarranted estimation of our part in the development of the Christian union movement. The attitudes of the Disciples and of their co-religionists in the numerous communities of the nation confirm the position you have taken in the article mentioned above.

WALTER B. BODENHAER.

University of Kansas.

"WHY BE OFFENDED?"

EDITOR THE CHRISTIAN CENTURY:

In one of our journals there appeared recently an editorial under the caption, "Ought We to Be Offended?" It was based upon another editorial published in a popular magazine. The magazine article commented on the size, growth and prominence of some of the master religious bodies of the day. Though no such intention was in the mind of its author, it was an unpleasant pronouncement for some Disciples.

The original editorial states:

"The numerousness of the Disciples of Christ is astonishing. If a European should read American books . . . and newspapers he would almost certainly conclude that there were ten times as many Episcopalians as Disciples among us. Yet the Disciples outnumber the Episcopalians by almost 50 per cent.

"The Christian Scientists get enormous attention . . . yet their last statement of membership was only 85,000."

Over against that number stand the Disciples with a membership of 1,522,000—almost eighteen times as large, yet as compared with the disciples of Mrs. Eddy, we are obscure.

It does not impress me that we should vent our energy in spleen. For every condition there are reasons. To be more widely known, to enjoy a wider publicity, is in every way desirable. It is our job to seek out the reasons for our obscurity and correct them.

It appeals to me that there are several reasons for our undesirable situation, but only two or three may be mentioned in the limits of this article.

* * *

Among the causes contributing to our obscurity, I would mention first our failure to dedicate our cash to our Cause.

A good brother once upbraided me for not assailing the Christian Scientists with a series of addresses. I satisfied his soul with fatness by saying, "I suppose you know that no church of this people ever has a financial problem?"

In the light of the fact that my good man's donations to his Lord amounted to about \$50 the year, and his contributions to the American Tobacco Company to some \$4 a week, his zeal for an antagonistic propaganda waned.

A good many of our people have a profound enthusiasm for the "pure Gospel" and the "plea of the fathers," so long as the cost to them is moderate, very moderate. Favorable public sentiment can never be builded upon cheap-

ness. The penurious person never has back of him a wide circle of helpful friends. A doctrinal revival is not so much needed by our people as is the emphasis of the principle that paying is as vitally religious as praying, and that no generosity in creedal statement can take the place of a generous heart.

* * *

Another condition contributing to our obscurity is the fact that, too generally, in our teachings we are emphasizing contentions which are doctrinally unimportant and socially insignificant. We too much stress abstract dogmas and too little insist upon concrete demonstration of the indwelling of our Lord. We need a baptism of the consciousness of the largeness of our God. Let a man once spread the wings of his thought and beat his way, say, to the unthinkable outposts of mighty Canopus, and he can never again be so sure that he voices the edicts of Jehovah when he contends for the sanctity of certain rites and forms, which by the side of justice, equity and fraternity are very, very small. I am more and more convinced that the Lord of the Field of Stars doesn't care very much about a good many of the things we grow passing feverish and fretful over. So long as we magnify a method or until they hide the ranges of spirit, we are in a bad state. The priests of Israel did that, and cast the prophets forth, but who remembers the priests? Those who put the emphasis upon trifles must expect the trifle's reward.

Not the least of the ills growing out of the matter I have just been considering, and another element contributing to our obscurity, are a pettifogging authorship and pulpitering. Some of the brethren have complained that the "denominations" have discriminated against our literature (note the "literature"). Not until recent years have we been producing a literature which was, with few exceptions, other than a sect propaganda. Of course, I know we are not a sect, but there remains the "literature."

We have, through pulpit and press, been concerning ourselves with issues which were not commanding, and in which the Christian world was but passively interested, if interested at all. As a demonstration of this contention, the name of one man among us stands out. He has been contending for an issue which was commanding. He has constructively stood for a program tending to practical unity. It begins to appear that he may be one of the prophets of this generation. At any rate, his work has placed the Disciples in the light of a favorable attention wherever he has gone. He is not the only one among us who is contributing something to the larger service, but he stands as a striking illustration of my contention.

It appears to me that the widest door to popular knowledge and approval stands before us in the form of an intense, sane emphasis upon that which is really the plea of the Disciples—the unifying of the forces of God on the basis of a dynamic faith is the abiding Christ.

Wabash, Ind. FRANK E. JAYNES.

D. O. Cunningham, Bilaspur, India, reports five baptisms. He attended the convention of the Indian churches at Jubbulpore and audited the books of the mission treasurer.

In Kashgac, Chinese Turkestan, any person so wishing can secure a divorce at a cost of eight cents.

Disciples Table Talk

Five-Year Program at Beatrice, Neb.

C. F. Stevens is the leader at First church, Beatrice, Neb., and he has set a high goal for the attainment of his people during the years 1917-1922. The following are features of this five-year aim: Five volunteers, 50 per cent membership increase, 50 per cent attendance increase, 50 per cent increase in current expense offerings, 50 per cent increase in missionary offerings; prayer meeting attendance of 100 average, choir of fifty regular members, provision of adequate Sunday school room. Aims for Sunday school: Fifty per cent increase in average attendance, fifty trained teachers. C. W. B. M. aims: Fifty per cent membership increase; the missionary, Dr. Longdon to be paid salary in full. Aims of Dr. Longdon Circle: Fifty per cent membership increase; \$150 for Dr. Longdon Hospital. Christian Endeavor aims: One hundred, at least, average attendance. Intermediates: Fifty per cent membership increase; provide support of orphan. Ladies' Aid Society aims: Three hundred active members; increased income to \$1,000 per year. Triangle aims: Fifty per cent membership increase; average \$1 per member for missions. First church is one of the largest in the state.

J. E. Davis Goes to Kansas City Field

J. E. Davis has served Central church, Spokane, Wash., for five years and during that period there have been 700 persons added to the membership, the present membership being over a thousand. Mr. Davis has been a useful man in many fields outside of the church, having served as president of the Research club and of the Spokane Ministerial Association; as Regent of Spokane University for three years; as president of the Inland Empire Christian Missionary Society for four years, and last spring he acted as chairman of the union revival meetings held in Spokane. Previous to his leaving for Kansas City the official board at Spokane informed Mr. Davis that they would increase his salary to \$3,000 if he would remain with them, but he finds a great opportunity at Kansas City, which he does not feel justified in turning away from. The First church there, to which Mr. Davis goes, has the beginning of an endowment, having had \$25,000 left to it by one of its members a few years ago. R. A. Long has made an offer to give one-fourth of whatever sum may be necessary to complete the new building and it seems certain that this goal can be attained very soon. First church has had but two pastors during its history of thirty-five years—T. P. Haley and W. F. Richardson. Dr. Richardson has been greatly interested in Mr. Davis coming to succeed him.

Endeavorers With a Missionary Program

The Intermediate Christian Endeavor Society at Tulsa, Okla., will support Elonga-eola and Bofaci in Africa at \$50 each. Five societies have now reached the "double life line" standard in the Foreign Christian Missionary Society. The society at Beaver Creek, Md., has become a "double life line" in the Foreign Society by pledging \$100 on the support of their living-link missionary.

It also expects to observe Endeavor Day, having a part in the Damoh orphanage work.

An Educational Campaign at Mitchellville, Iowa

W. B. Zimmerman, who is attending Drake, but who also preaches at Mitchellville, Iowa, writes that his people there have been in an educational revival. The plan was to put the church on a firm financial basis, with duplex system for current expenses and missions, and to stress the ideals of modern religious education. No emphasis was placed upon increasing the church membership. However, Mr. Zimmerman reports that twelve persons came forward for membership on the first two days of invitation. There has been a fine representation in the audiences from the other three churches of the community. Mr. Zimmerman preached and Byrl Babcock, a ministerial student of Drake, led the singing.

Endeavor Day—Remember!

Never before has there been such a keen interest in the observance of Endeavor Day, the last Sunday in January. The exercise, "Life Lines Across the Seas," furnished by the Foreign Christian Missionary Society, is both interesting and instructive. Every society should order programs at once from S. J. Corey, Box 884, Cincinnati, Ohio, and make the day one long to be remembered. Supplies are sent free to all societies taking an offering for the work of the Foreign Society.

New York's 1917 Convention

Arrangements for the New York State Convention, early in May, are already getting under way. The three churches in the Tonawandas will be hosts and the Tabernacle church, North Tonawanda, George H. Brown, minister, will be headquarters. A local committee, under the chairmanship of Edward W. Messing, of the Payne Avenue church, has charge of the work of preparation and everything points to the greatest convention in the State's history.

Vincennes, Ind., Church Has Clear Record

"Freedom From Debt in 1916" was the slogan of First church congregation at Vincennes, Ind., toward a debt of seven years' standing; and the aim was realized, for the debt treasurer paid during the year a total of \$6,552.18 in principal and interest and had the pleasure of turning over to the church treasurer a surplus of \$289.80. The total expenditures of the year were \$12,077.41 and all departments closed the year with obligations met and money in their treasuries. Total benevolences of \$1,414.23 are reported. The C. W. B. M., with a membership of 100, expended \$557.09, the Girls' Missionary Circle, \$165. The Sunday school, under the efficient leadership of C. B. Kessinger, is at top notch; there are five departments thoroughly graded, each having its own piano and quarters. Forty-seven teachers and officers are at work. The Dorcas and Ladies' Aid societies, respectively, report expenditures of \$444.97 and \$382.95. The Christian Endeavorers devoted \$25 to

benevolences. During the year forty-four persons were added to the church membership. On last Sunday W. T. Brooks and Frank McDonald began evangelistic services at the Vincennes church. E. F. Daugherty deserves great credit for the present excellent condition of this church, with all its departments.

H. H. Harmon Preaches for German Endeavorers

H. H. Harmon of First church, Lincoln, Neb., delivered the Christmas sermon to the Christian Endeavor Society of the German Zion Congregational church of Lincoln's west side on the afternoon of December 24, and the pastor of that church used Mr. Harmon's talk, slightly changed, as his sermon on Christmas Day.

Movies at First Church, Ionia, Mich.

First church, Ionia, Mich., has been equipped with a fine moving picture outfit, the gift to the church and Sunday school of one of its members. It will be the aim of the board, under whose control this feature will be conducted, to exhibit pictures not primarily for entertainment, but with an educational purpose. R. B. Chapman, the pastor at Ionia, believes the picture machine can be made a means of genuine religious education.

New St. Joseph, Mo., Church Will Cost \$100,000

The contract has been awarded for the erection of the new First church building, St. Joseph, Mo. The bid was for \$72,000, but it is estimated that the building complete, with furnishings, will cost about \$100,000. The style of architecture will be that of the Italian renaissance, of gray brick with stone trimmings. The edifice will have the largest seating capacity of all the city's churches—about 850 being the number of persons accommodated. This brings into realization a long-time dream of the pastor of this church, C. M. Chilton.

E. L. Powell Talks to Railroad Men

Railroad men of Louisville Ky., heard E. L. Powell at First church, Louisville, on the evening of December 31. The Powell-Posten Bible Class committee was in charge of the event. Dr. Powell gave before the assembled hundreds of railroad men an exposition of the development of the great railroad industry in this and other countries and of its bearings on the moral development of the human race.

Pulpit Changes in New York Churches

Several pulpit changes mark the opening of the new year in Disciples churches of New York. R. H. Sawtelle, late of Scio, goes to Postenkill. A. R. Adams of the Decatur Street church, Memphis, Tenn., is spending two months with the Forest Avenue church, Buffalo, with a view to the permanent ministry there. W. H. Leonard comes from Bridgeburg, Ontario, to Woodlawn, Buffalo. Mr. Leonard has done a notable work putting mission congregations in Buffalo and vicinity on their feet and he will find a fine opportunity awaiting him at Woodlawn.

Miss Kate Johnson at North Tonawanda, N. Y.

Payne Avenue church, North Tonawanda, N. Y., is enjoying the fellowship for an extended period of Miss Kate

Johnson, for so many years one of the Disciple missionaries in Tokio. Miss Johnson is under treatment, which will keep her in the community for several months, and the local church people are profiting accordingly.

Beaver, Pa., Cuts Slice Off Big Mortgage

Chas. H. Bloom and the church at Beaver, Pa., Iroquois place, start off the new year with good cheer. One of the features of last year's work was the cutting off of a good slice from a big mortgage which has been burdening the work. The membership at Beaver is only 186, but all apportionments were paid in full, some of them overpaid. The congregation is not a wealthy one. Forty-one additions to the membership are reported.

Huntington, Ind., Church Cultivates Spirituality

Elmer Ward Cole of the church at Huntington, Ind., writes that the church there is working to cultivate spirituality rather than mushroom enthusiasm. With this in mind, A. B. Philpott of Indianapolis has been asked to hold a meeting for the church this winter, and I. J. Spencer, of Lexington, Ky., has also been secured for next year's meeting. Mr. Cole will soon have completed his ninth year as pastor at Huntington. During the past year he has preached 105 sermons, made 35 special addresses, given two lectures, made 11 after-dinner speeches, preached 43 funeral sermons, performed 55 wedding ceremonies, and has made 919 calls. A total of \$10,030.63 has been raised in all departments of the church work, about half of this going toward the current expense fund. Over \$700 has been given to missions and benevolences. The Sunday school raised \$2,534.85, the Ladies' Aid Society \$1,278.32, and other societies have done fully as well.

An Expert Money Raiser

George L. Snively has aided in raising over three millions of dollars for the Disciple churches during his career. During the last five years he has raised over two millions. It is estimated that none of the Methodist Bishops has succeeded in raising so much within the same time. During 1916 over half a million was raised by Mr. Snively and 421 persons were added to the churches through his ministry.

Illinois Preachers Will Study Christian Unity

The Committee on Theme and Reading for the 1914 session of the Northern Illinois Ministerial Institute (at Clinton next April), of which committee S. H. Zandt is chairman, has reported in favor of "Christian Unity" as the theme of study. The recommended bibliography is: White's "Principles of Christian Union," Harnack's "Thoughts on the Present Position." For those desiring further reading, these books are also suggested: Van Dyke's "Christian Union,"

Forrester's "Historic Episcopate," and McFarland's "Christian Union at Work."

Marshalltown, Ia., Raises \$1,200 for Missions

W. M. Baker, who leads at Marshalltown, Ia., reports that the congregation there raised more than \$1,200 last year for missions and benevolences. On C. W. B. M. day \$727.68 was raised in cash and pledges. Most of this amount goes to support the living link missionary of the church, Miss Myrtle Furman, now located in Bilaspur, Ind. For all pur-

Sunday School Superintendent for Forty-Two Years

The Sunday school of the Christian church in the little town of Nicholasville, Ky., mourns the loss of a superintendent who, for forty-two years, was the leader of the school in every sense of the word. On December 18, 1916, Benjamin M. Arnett, known and loved of the brotherhood all over the state, ceased his earthly labors.

In 1875, at the age of 27 years, Mr. Arnett was elected superintendent of the school and an elder in the church. Each succeeding year he was re-elected, no other person being even considered for the position. At 9 o'clock every Lord's day morning, unless he was ill or unavoidably absent from home, he wended his way to the house of worship and opened the school promptly at 9:30, no matter how few persons were present. Although a man of versatile talents, an orator of more than local reputation, a successful business man, a leader in fraternal organizations, a man honored with political offices, his first thought was of the Sunday school and the church, and he never forgot the widow and orphan. One of his last acts as superintendent was to appoint the committees to assist in preparing the Christmas entertainment, and it was his great desire to be present and witness the children's happiness.

Besides his service as superintendent, elder and trustee in the local church, he was for a number of years a trustee of the College of the Bible at Lexington; he served as president of the Ninth District Bible School Association and of the county association, and for one year was president of the Christian Church State Bible School Association, being one of two laymen to hold that posi-

tion since 1848. Wherever there was work to be done for the Sunday school in the community or any work for the upbuilding of the town he was present for service.

As a member of the Independent Order of Odd Fellows Mr. Arnett had conferred upon him the highest honors within the gift of the grand lodge of Kentucky. After serving as grand master during the term of 1903 and 1904, he was subsequently elected grand representative to the sovereign grand lodge, which office he held until 1915, when ill health forced him to resign. Always a friend to the widow and orphan, he was, for a number of years, a director of the Widows' and Orphans' Home of the I. O. O. F. and president of the board of control. He was also a Mason of high degree and a Knight of Pythias.

When Mr. Arnett first became ill, nearly five years ago, and had to be removed to a hospital for treatment, his thoughts were not of his work as cashier of a bank, which he was leaving to other hands, but his interests centered in the church and Sunday school; for death, a short time before, had entered the ranks and called away an elder and assistant superintendent, whose place had to be filled.

Although a sufferer for so long, he was in his place on Sunday morning, often when he should have remained quietly at home, directing when he could not do the work himself. But the school moved with a greater vim when he was there, for his presence was an inspiration to teacher and pupil alike.

Mr. Arnett was a wise counselor, a faithful superintendent, an efficient elder and leader, a true and tried friend.

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EDUCATION DAY, JANUARY 21, 1917

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poses \$8,760 was raised. There were fifty-five additions to the membership, which now totals 1,136.

Salina, Kansas, Gets New Pastor

J. C. McArthur, a leading layman of the Salina, Kan., church, writes that Arthur Dillinger, of Altoona, Ia., has been called to the work there, to begin service February 1. The "Wallace Farmer," well-known publication of Des Moines, recently printed an extensive write-up of Mr. Dillinger and his work at Altoona.

C. L. Waite Reports Missionary Church at Colorado Springs

Claire L. Waite, who went to Central church, Colorado Springs, Colo., last May, reports that the year closed with the largest missionary offerings in the history of the church. There is also a balance in treasury. There have been 66 additions to the membership since Mr. Waite's coming.

Editor Morrison at Springfield, Ill.

C. C. Morrison of THE CHRISTIAN CENTURY, opened Educational Week at Springfield, Ill., on last Sunday morning, speaking on "The Continent of Opportunity—South America." On Monday he had the pleasure of witnessing the ceremonies attendant upon the inauguration of Governor Lowden.

Dedication at Payette, Ida.

J. K. Ballou writes that the new house of worship at Payette, Ida., was successfully dedicated on December 31, \$8,000 being raised to complete the payments. Before the dedication services \$10,000 had been raised. C. H. Richards is now holding a meeting for Mr. Ballou, and the Payette church.

Fowler, Cal., Pastor Aided in Keeping His Dates

It is no reflection upon H. N. McKee, pastor at Fowler, Cal., that the congregation there presented him on Christmas with a handsome gold watch. At any rate, Mr. Fowler is very proud of it. A White Gifts Christmas was observed at Fowler, and a good offering taken for the Veterans of the Cross.

P. A. Cave Goes to Washington, D. C.

P. A. Cave, after seven years of service as pastor at Bowling Green, Va., has accepted a call to H. Street church, Washington, D. C., and entered upon his duties there Dec. 31. During Mr. Cave's pastorate at Bowling Green, he made his influence felt not only within his congregation, but throughout the entire community.

S. T. Willis Speaks at Waukegan, Ill.

S. T. Willis of St. Paul, who with Mrs. Willis and daughter, has been visiting his son, Paul, secretary of the Waukegan Commercial Association at Waukegan, Ill., delivered an earnest message at the church there on December 31, writes W. C. Macdougall, pastor.

Simultaneous Campaign at Indianapolis

The Church Federation of Indianapolis, Ind., begins a simultaneous evangelistic campaign on January 14, with 110 churches participating. There will be two large meetings held nightly in the

downtown district. One of these will be held in the Roberts Park M. E. church, one of the largest in the city. Miss Elinor Stafford Miller of Australia, and W. E. M. Hacklemen will sing.

O. F. Jordan Receives Deserved Appreciation

Appreciation of the ability and faithfulness of Orvis F. Jordan, pastor at Evanston, Ill., is being shown in many ways in these days. Mr. Jordan is frequently called on for addresses in Chicago and elsewhere. On last Tuesday evening he delivered an address at Springfield, Ill., during "Educational Week" at First church, on "Lights and Shadows of a Great City." He has already been secured for addresses at Bethany Park, Ind., for next summer. Mr. Jordan is also popular as a speaker for his lodge, the Masons, being called upon to speak in various gatherings out over the country. The congregation which Mr. Jordan has served so faithfully for many years—at Evanston, Ill.—is quite aware of its pastor's worth, having recently granted him an increase of salary of \$300.

* * *

—After seven years of profitable work at Okmulgee, Okla., First church, R. W. Clymer will close his work there on April 1. Mr. Clymer writes that these have been strenuous years.

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HIRAM COLLEGE ITEMS

On January 1 Mr. A. C. Young began his duties as secretary and treasurer of the college. Mr. Young is a graduate of Hiram of the class of 1906, and for the last four years has been the secretary of the Western Pennsylvania Missionary Society and pastor of the Squirrel Hill Christian church of Pittsburgh. Mr. Young is known to his many friends as a man of fine Christian character and good executive ability and should prove a valuable addition to our office staff.

On account of the illness of Miss J. Tudor, Miss May Eunice Park of Northwestern University and Chicago University Graduate School has been called to assist in the Department of English. The latest addition to our faculty, however, is Richard Frederick Stauffer, who made his appearance on December 20th at the happy home of Professor and Mrs. Vernon Stauffer. Mother and son are both doing well.

During the month of January special emphasis is being placed upon the devotional life both of the people of the community and of the students of the college. Sectional prayer meetings are being held in the town and the dormitories and boarding clubs. The Book of Acts is also being read in the family devotions. These special efforts have already been a great blessing to our church and college life.

G. S. BENNETT.

TRANSYLVANIA AND THE COLLEGE OF THE BIBLE

During the Christmas holidays a number of the members of the faculty attended important meetings throughout the country. Prof. R. E. Monroe was in Chicago in a meeting of the American Association of Modern Languages, Dean Irene T. Myers attended a meeting of the American Historical Association in

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Cincinnati, and President Crossfield attended meetings of the Executive Committees of the Men and Millions Movement and the General Convention of the Churches of Christ in St. Louis. Dean H. L. Calhoun has been in Haverhill, Mass., holding a meeting during the holiday season, while Dean McCartney has spent the time in Mississippi with friends.

The National Inter-collegiate Prohibition Convention, held in Lexington during the holidays, brought to the college community one of the great privileges of the year. Charles Stelzle, Senator Kenyon, Pres. Earl Sparks, Dr. Ira Landreth, George Irving, Daniel Poling, W. J. Bryan and others brought great messages to the convention. Many of the rooms in Ewing Hall were used for the entertainment of delegates. The College Prohibition Association of Transylvania figured prominently in taking care of the meeting. Many of the students of Lexington returned from their homes in time to attend the convention.

Education Day, the third Sunday in January, is being pushed by Transylvania forces. More and more the Kentucky churches are being led to feel their debt to the institution which has made possible their leadership through the years and upon which these churches must depend for their leaders of the future. Beginning with the first week in January a flying squadron campaign will be put on in the interests of Christian education.

After finishing a very creditable season the football team of Transylvania was given its annual banquet in Ewing Hall. In the midst of the large number of enthusiastic supporters sixteen men received the coveted "T." Oxblood crimson sweaters were awarded the players. Pres. R. H. Crossfield, Attorney Hogan Yancey, Coach W. T. Stewart, retiring Captain Dick Arnette, Captain-elect Jim Crawford, Retiring Manager Dick Huffman and Manager-elect Earl Teaford responded to toasts proposed by Prof. R. E. Monroe. It is probable that the institution has never in its history produced a cleaner football team than that of the last year.

Among the holiday visitors at Transylvania were John T. Vance, Jr., Deputy General Collector of Customs of San Domingo, and George C. Estill of Portland, Maine, both alumni of the institution.

NORFOLK, VA., NOTES

On New Year's day Dr. Bernard H. Walker died at the home of his son, Dr. Rowland H. Walker, in his 91st year. He was a native of King and Queen county, Va., and an elder of the Smyrna church. He was an elder emeritus of the First church. He was a man of sterling character; active until the last. He spent much time in visiting members of the church and thus had not only in the church, but in the community a wide circle of friends who loved him.

Christmas Eve

The Christmas Carol Club for the fourth year sang on Christmas Eve. The Holt Street Orphanage, the St. Vincent's and the Protestant hospitals made up the itinerary. Mr. Shirley Patti, leader, of the choir, was in charge. Miss Carrie Steed attended to the distribution at each institution of flowers and cards. The club left the church at 4:30, returning at 7:30.

While the Carol Club was on its way the Senior Department of the Sunday School, under the direction of Mrs. B.

E. Wasson, superintendent, served a supper for one hundred and thirteen men of the United States Navy. J. G. Holladay, superintendent of our school and secretary of the Navy Y. M. C. A., arranged for and brought the men to the church. It was a "turkey supper with ice cream trimmings." The Adult Department paid the bills. Each man was presented with a box of candy. Informally, the men, who, by the way, represented thirty-one states, met in the auditorium after supper and sang old hymns.

At 7:30 p. m. the Carol Club had returned, and the men and the assembled congregation gathered under the lighted Christmas tree on the church lawn. The many colored lights, the great lighted star crowning all, the lighted automobiles strung around and the crowd was inspiring. The club sang; a Junior Choir sang, and "A Peace Hymn" to the tune of "My Country 'Tis of Thee" was sung lustily by the sailors. All then adjourned to the auditorium for a short service.

A Giving Christmas

With J. G. Holladay, superintendent of the school in charge, the Wednesday night "Giving Service" struck a fine note again in a true Christmas spirit. Sixty-seven baskets were distributed Thursday and Friday from the goods received. Mrs. W. B. East attended to the distribution. About twenty were baskets of fruit for the sick and "shut-ins." About 1,000 Red Cross stamps were disposed of. About \$25.00 was received for Armenian relief. An offering was received to clear Virginia Christian

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College of debt on Sunday, the 24th. About \$28.00 was given in cash to worthy people. The Christmas party of the Cradle Roll Beginners and Primary Departments was the best ever.

* * *

A VITAL MESSAGE ON THE CHRISTIAN COLLEGE

The Christian College occupies today a position of unprecedented importance and power. The awakening of many peoples to national self-consciousness, the decline of ethnic faiths, the solemnizing of the world through war, the need for strong and moral leadership, the socializing of Christianity, and the response of youth in America to the call for unselfish world service, all place upon the church school new opportunities and new responsibilities.

The keynote in the last period of education was evolution. The keynote in the present period is redemption—social redemption, political redemption, commercial redemption, racial redemption.

The object of the educational system that is passing was culture. The object of the educational system that is emerging is service.

R. H. MILLER.

* * *

ILLINOIS NEWS LETTER

H. Gordon Bennett of Monroe, Wis., could be secured for a meeting in Illinois if the matter is taken up with him at once.

Our mission church at Freeport has called upon the secretary for a visit. The invitation has been accepted and it is the hope of all parties concerned that good may result from a more careful consideration of this important work.

Chas. W. Ross of the West Side Church, Springfield, reports the best

year in the history of that congregation. One of the indications of growth is the reduction of their debt from \$7,200 to \$2,500.

The church at Tamalco has called Fred A. Smith of Mt. Vernon for 1917. Mr. Smith's entire time is now taken.

Keithsburg has called Ernest Reed of Kimmunity. He has already commenced his service with the church.

Since we recently called upon the brethren for a number of volunteer meetings, T. E. Tomerlin of Lawrenceville held such a meeting with the St. Francisville church, which resulted in fifty-two additions. We would be glad to hear from others.

The spirit of evangelism is on the increase in Illinois. The great meeting by F. B. Thomas with the Heyworth church, resulting in eighty-four additions, is evidence of this.

Then the meeting with Peoria Central by the Minges Evangelistic Company, with four hundred additions to the church, is still stronger evidence.

O. F. Jordan of the Evanston church reports thirty-five additions during 1916, twenty-three by confession of faith.

Chas. H. Wallis, Honey Bend, a missionary of the American Sunday School Union, has recently enrolled as a minister of the gospel with us.

The church at Chicago Heights contributes two hundred dollars a year to the support of the work at Harvey. The work at both places is prospering.

The state secretary spent the last Sunday of the year with our mission at Monticello. E. W. Akeman has been called to the ministry of that church.

Fife Brothers recently closed an evangelistic campaign at Havana. Our

congregation received one hundred and twenty-five members as a result of the meeting.

T. L. Read, who has been ministering to the church at Emden, has moved to Texas. He has located on his farm near Lufkin. Brother Read will do a fine service in that state.

The churches of Rock Falls and Sterling are engaged in union meetings. Our brethren in the two cities are cooperating.

H. H. PETERS,
State Secretary.

* * *

CANTON, OHIO, NOTES

L. A. Britton, a member of the church at Canton, Ohio, will have charge of the music in an evangelistic meeting in Second church, Warren, Ohio, beginning January 7. Frank Brown, the pastor, will do the preaching.

N. B. Crabtree, the pastor's assistant at Canton, will deliver an address at the annual banquet of the Sunday School Workers of the Christian church at Minerva Monday night, January 15.

The church at Canton held a five weeks evangelistic meeting closing December 17th, in which 382 were added to the church. The preaching was done by the minister, this being the tenth meeting in which he has done the preaching in his fifteen years in Canton. The Gilfillen-Hatley Quartet of Bellingham, Wash., sang, and N. B. Crabtree, the pastor's assistant and chorister, had charge of the chorus and congregational singing.

P. M. Kendall of Danville, Ohio, will lead the singing in a revival meeting at Central church, Warren, Ohio, beginning January 7. Walter Mansell, pastor, will do the preaching.

P. H. WELSHIMER.

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